

# THE MISSIONARY HELPER

*Faith and Works Win* —

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VOL. XXIV.

MARCH, 1901.

No. 3.

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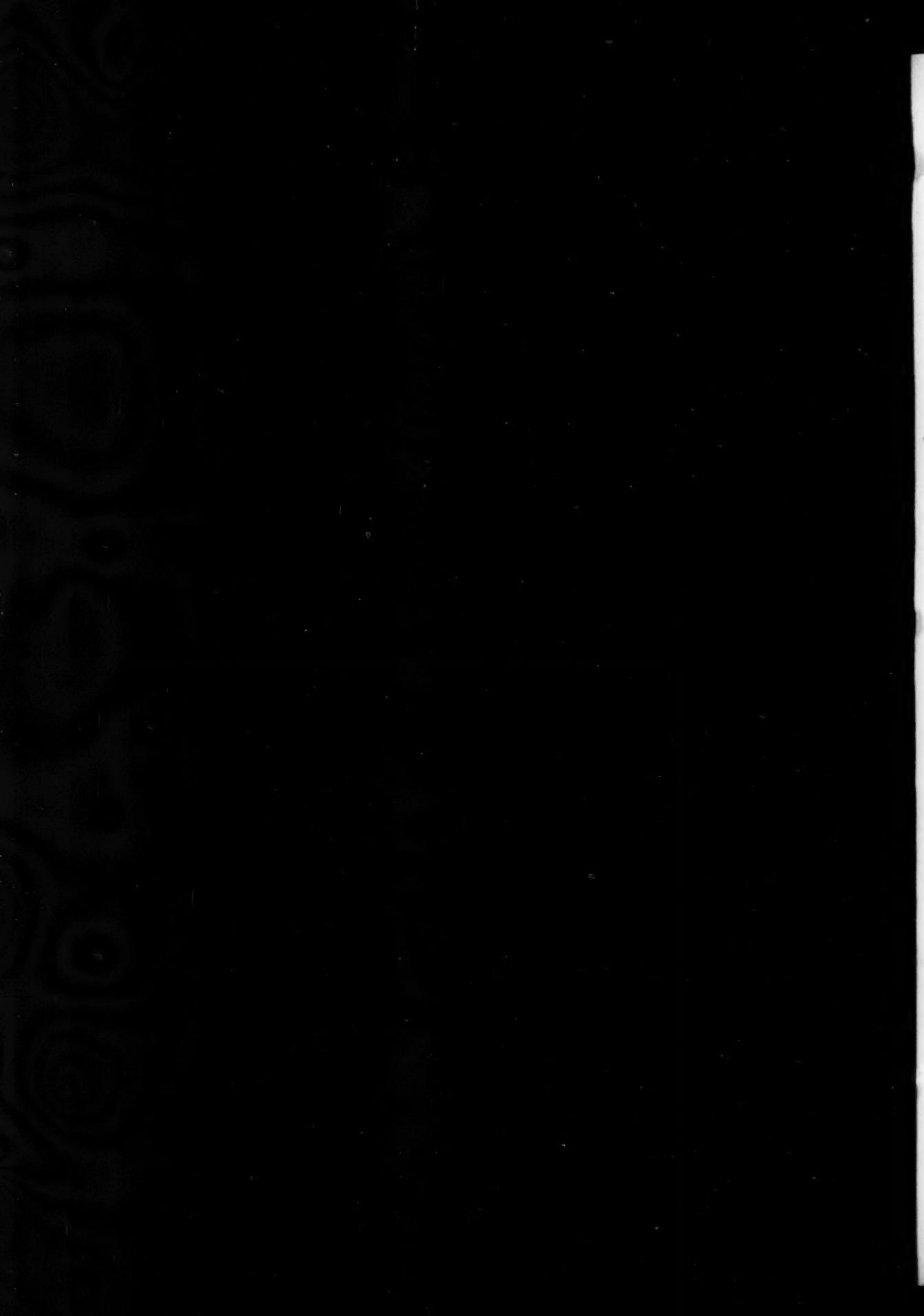
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MOTTO: *Faith and Works Win.*

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ALL nations and people unite in paying beautiful and just tribute to the memory of the revered sovereign and beloved woman, Queen Victoria. Mrs. Mary A. Livermore said, recently: "We can all stand taller and grander, and aspire Godward more steadily, because of her." . . . The celebration last month of the twentieth anniversary of the Christian Endeavor Society calls attention to its phenomenal growth; to the great wave of interest in missions among young people since its organization, and to their zeal for generous giving. "The Tenth Legion" and "The Macedonian Phalanx" have been the means of marvelously swelling missionary treasures, and widening the work in many lands. . . . Miss Scott wrote from Balasore, under date of Dec. 19: "The Sunshine bags are such a bright idea! I had such a pleasant surprise when I received mine, and thank all most heartily who had anything to do in getting it up. Most of the time we have more than enough outside sunshine, but disappointing circumstances often cause inner clouds, and every little kindness received helps wonderfully to dispel them. I hope that all the friends who have thought and done so much for us, and the people among whom we labor, may have a very happy New Year." Miss Coombs wrote the same date, "Miss Smith is with us at last, wide-awake and cheery, and has already grappled with the 'ohs' and 'ahs' of the primer." . . . Miss Gaunce wrote in January: "You will be glad to know that six of the ten famine girls have come and have quite gotten into the ways of the school. They seem good-natured and happy, and all attend the kindergarten." . . . Prof. MacDonald writes from Storer College, "This is an opportune time for emphasizing, more than ever before, the idea of home training for girls, as it is given in our domestic science work, and for increasing the opportunities for young men whereby they may at least make a beginning in learning some trade." . . . Especial attention is called to "Self-denial Week" as announced in this number, and to the children's thank-offering explained so explicitly in "Questions Answered." . . . A long-felt want is at last met, and a catalog of our missionary leaflets, and

other supplies, can be obtained of Mrs. Avery on application. See fourth page of cover. . . . Little Light-Bearers will be happy to find the faces of the Cradle-Roll children, Ana and Bijou, in the picture of Sinclair Orphanage girls. Bijou is the bright-faced, smiling little one dressed in white, in the second row, just behind the child with bracelets. Did you read the charming story of Bijou, written by her kindergarten teacher, in the MISSIONARY HELPER for August, 1900? . . . Our president, Mrs. Mary A. Davis, has been sojourning at New Hampton, N. H. She writes that the auxiliary organized at Ashland in January began with twelve bright young ladies, with a prospect of more to follow. Mrs. Briggs of Woonsocket, R. I., has organized an auxiliary of about twenty members in Connecticut. How encouraging to have continued reports of new auxiliaries! Another one in Maine is noted in Words from Home Workers this month. . . . The last quarterly district meeting (R. I.), held in Providence, had a very interesting program on the Sunshine and Cradle-Roll departments of work. . . . We are glad to pass on the report of our delegate to the Conference on Foreign Missions. Mrs. Furman is vice-president of the New York State branch of the International Sunshine Society and a particularly sunshiny and indefatigable worker. . . . The program for April is given in Helps for Monthly Meetings just as arranged by the central committee. Very few of our workers will have access to all of the suggested books of reference, but those who can refer to "A Hundred Years of Missions," by Rev. D. L. Leonard, will find the chapter on India very helpful. . . . The "current topic" for April might be kindergartens in mission lands. Missionaries of various denominations, and many fields, are calling for these methods, and for more trained teachers, because in no other way can the little ones and their parents be reached more directly or helpfully. . . . The "Year Book of the Free Baptist Church of New Brunswick," and the first number of the *Free Baptist Banner* of Nova Scotia have been received. We note that our New Brunswick sisters continue their interest in the Widows' Home, of which one of their own number was the chief inspiration. Miss Gertrude Hartley, missionary-elect to India, writes, in a letter to the N. B. young people, in the *Intelligencer*: "Personally I am looking forward to the time when my years of preparation will be over, and I can go out to the field whose needs and opportunities ever beckon to me. A few weeks ago, Dr. Taylor of the China Inland Mission spoke to the student volunteers, and one remark he made impressed me especially. He said: 'Young ladies, get every bit of education God puts in your power—you'll need it; spend every day of your life in learning something—till you are twenty-seven—but don't wait a day after that.' So I want to get 'every bit of education' of every description that God puts in my way, for future usefulness, believing 'it helps to prepare.' "

## ELEVENTH THANK-OFFERING.

"New mercies, new blessings, new light on the way;  
 New courage, new hope, and new strength for each day;  
 New notes of thanksgiving, new chords of delight,  
 New praise in the morning, new songs in the night."

THE thank-offering, so remote in its origin, is ever new in its application and expression. Its very name, by its definition and association, suggests spontaneous and upwelling praise to our heavenly Father, not merely for the "new mercies, new blessings, new light on the way" of the past year and the one person; but also for the universal and perennial blessings which we share together.

Missionary workers may meet the new century with sun-lit faces, for the light is breaking everywhere; and women have a peculiar cause for gratitude for the wonderful opportunities for self development and service which have come to them in the last century. We return thanks, also, for the pure faith and Christian principles of one woman who, in a place of power, won the loyal homage of her own people and the loving respect of all nations. The life of the "Good Queen," Victoria, is a priceless legacy to womankind.

How, as missionary workers, will we meet the responsibilities which rapidly opening doors set before us? How, as women, shall we bear the new and blessed burdens?

One way of advancing the work especially intrusted to the Woman's Missionary Society will be to observe its eleventh thank-offering more widely than ever before, more prayerfully, more joyfully.

Let us review some of the reasons for thanksgiving on the part of this organization: There has been a marked and increasing interest in the making of new auxiliaries during the year which closes with the May offering, and a growing consciousness of responsibility in this work by State and quarterly meeting officers, the results of which have been obvious; the treasury has been supplied with funds according to its need; a usual degree of health has been enjoyed by the most of our missionaries, teachers, and home workers; Dr. Mary Bachelier is slowly, but surely, gaining; the Cradle Roll is lengthening; Sinclair Orphanage and the Widows' Home have been prospered; our new medical missionary, Dr. Shirley Smith, has safely reached India, well and ready to work; the Gospel story has been told by our Bible women to "crowds of interested listeners" in new villages; several of the girls at the Orphanage have been baptized and united with the church; and the blessed influences of the kindergarten work have become more apparent, as well as more appealing.

Whilst we make our offering, let us not forget the increasing claims—two medical missionaries, instead of one; a woman for Balasore; the need of larger

quarters for the kindergarten, and the increased appropriation for Western work.

The children—including all junior societies—are invited to have a thank-offering service of their very own, using the beautiful boxes prepared for them; and, by the moneys thus collected, help to care for the famine children of India.

A program, and other helps for the May meeting, will appear in April in the MISSIONARY HELPER. Let all who can, auxiliaries or churches interested in these phases of denominational work, hold a public service on some Sunday evening in May. If the public service is impossible, let the thank-offering still be observed in the church parlor or in some home. Individuals here and there may have the blessing—as many have had in former years—by reading of the work, praying for it, and making their offering in the deeply devotional spirit that has characterized this service, whether public or private, from the beginning.

It is not necessary—is it?—to emphasize the fact that the thank-offering is a freewill gift, not the payment of a debt, so cannot be drawn from the “tenth” nor applied to membership fees. Individual offerings may be sent to the general treasurer, Miss Laura A. DeMeritte, Ocean Park, Me. Auxiliary and church offerings should be sent to the State treasurer of the W. M. S., wherever there is one; otherwise to Miss DeMeritte, general treasurer. The invitations and envelopes are furnished free, and may be obtained by application to Miss E. R. Porter, 45 Andover St., Peabody, Mass.

CLARA A. RICKER,  
SUSAN A. PORTER,  
NELLIE WADE WHITCOMB.

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#### KINDERGARTENS IN MISSION LANDS.

BY LENA SWEET FENNER.

I.

A DEVOTEE of kindergarten work has said, “She who loves the child and whom the child loves, has already won the mother.” From the earliest beginnings of missions, more or less work has been done among the children. But not until recent years has the advantage been recognized of planting the Froebel “child-garden,” nurtured and tended by Christian missionaries, in the arid soil of heathen lands, where the need is greatest, and where child-life is valued so lightly. In looking over the now rapidly broadening subject of the kindergarten in mission countries, we find that, although this department is new in our own denominational field, we are by no means pioneer in this line of mission work.

The earliest mention of a Christian mission kindergarten is in connection with the Congregational mission in Smyrna, Turkey, in 1885. So long ago that one of its little ones, grown to young manhood, graduated from the government high school in 1896. In 1888 a kindergarten was started in Siva, Turkey. In the same town in 1897, nine years later, there were seven such schools, and five



GROUP OF GIRLS AND KINDERGARTEN CHILDREN IN SINCLAIR ORPHANAGE.

more in adjacent districts. In 1890 a kindergarten was opened in Stamboul, Turkey; in 1891 in Cesarea. Three months later the Cesarea "garden" numbered sixty little ones, and in two years one hundred. The people began to appreciate in one short year the difference between a school which made the little children "open their eyes and work and think," and the native "sitting schools."

Before the massacre there were twenty seven kindergartens in different parts of Turkey, under the Congregational Board, with an attendance of 1250. A writer says, "The Froebel system of teaching has become popular in Turkey, and there is a greater demand for kindergartens than can be supplied. Indeed, while the kindergarten was once considered a missionary luxury, it has become a missionary necessity." In speaking of the Cesarea kindergarten a writer says, "The children came in very fast. The school-room becoming more and more crowded, new chairs and tables had to be made, and finally we were obliged to

obtain a larger and more suitable house." The little ones of this school were very much interested in the story of the relief work among the persecuted Armenians, their neighbors, and at once began to save their pennies and half-pennies for the suffering children in other of their own Turkish cities. Often some dear little boy would go without food until noon that the penny given by mamma to buy a breakfast roll might be sent to some hungry child. And one little fellow insisted that his bread itself should be sent, as that could be eaten. In this way they are learning how giving makes one happier than receiving.

On hearing the guns, some of the little ones began to cry, but one child said, "Don't cry, don't be afraid, our teachers are here. Jesus is here, let's pray to him." Then they all bowed their heads and said the little prayer the teacher had taught them. No wonder the teacher adds, "Dear babies, what a lesson of trust they were to us in that trying time!"

A seven-year old boy of the Smyrna kindergarten was asked to be godfather at the baptism of a little baby. Not having consulted any one he told his mother that the only condition upon which he would comply with the request was that no wine or strong drink should be served. As it is the universal custom in Turkey, among rich or poor, to treat with liquors the priests and friends after the ceremony, you can imagine what was the impression made when only sweets and coffee were served at this time.

The Congregationalists started Christian kindergarten work in Japan in 1887. There were then fifty government kindergartens in the Land of the Rising Sun. In view of this fact the question naturally arises, "Why should an American leave home and work to start mission kindergartens in this nominally Christian country?" Miss Howe of the Glory kindergarten answers thus: "The government kindergartens have no sweet morning talks, no prayers, no songs; gesture is an unknown quantity. The name of God is not allowed. The kindergartner is a teacher, not a loving, sympathetic friend. On the playground is a large shrine to the 'Fox-god,' and to this the little children bring daily offerings. The height and depth of this sweet work have not yet been discovered by the Japanese." These little ones of the Sunrise Kingdom take in the thought of the presence of God as spontaneously as the flower drinks the dew, and six days of Christian training in each week for the little children will probably count for much toward the Christianizing of Japan. Japanese educators are flocking to the Glory kindergarten, to learn, if possible, the secret of the "marvelous success of the foreigner's kindergarten." And this "blessed nursery for righteousness" is housed in a beautiful building of its own, and the gratifying part of the story is, that the little building with its four sunny rooms is the loving contribution of Japanese women—to the future enlightenment of Japan, through its children.

From the Congregational "garden" in China, comes this word: "It can hardly be imagined how strange the kindergarten idea is to the Chinese mind. A child who has been taught in these schools is much more wide-awake and childishly happy than his less fortunate brother. The parents rejoice in this, and bear witness that this 'queer way of teaching' does make the children intelligent, obedient, and courteous." One little fellow only six years old, after being in school a few weeks, would not eat a single meal without asking a blessing, nor go to bed without first kneeling in prayer. The fact that little boys and girls can be gathered together in this work, as cannot be done in the higher grades, is a great benefit; for here ideas of chivalry may be implanted. Little brother, whose will is apt to be law at home, here yields little sister her rights; here, where there is no such word as partiality, the idea must surely grow that girls are also precious in God's sight.

In one Congregational kindergarten in Africa forty little Zulu boys and girls are gathered, "a wild horde to be under the management of one teacher!" Of the Congregational school in Mexico and Spain, a writer says: "The kindergarten is one of the most important branches of our work. Its value is attested by the opposition it receives from the priests. And yet the children come, parents allowing the babies to come, thinking them too young to be influenced. Then when they grow older they insist on remaining."

The Congregationalists were the pioneers, and are still the leaders in mission kindergarten work. The Baptists hold an easy second. The Baptists have three kindergartens in Japan, with 150 pupils. In Burma they maintain this department at two stations. A teacher in one of these Burmese schools says: "We have forty-one pupils, all under six years of age. It is an impressive sight to see the little ones, at the close of the day's work, draw their chairs together in a circle and kneel before them as the teacher offers a simple prayer, then rising, sing a hymn."

The first free kindergarten for poor children in mission lands was opened by the Baptists at Kobe, Japan, and is in charge of Mrs. G. R. Thompson. During the past year it has suffered much from typhoons and pestilence, but in spite of adverse elements, it had ready to graduate in the spring (1900) a class of thirty bright-faced little ones. Two or three well-to-do families near this school asked permission to send their little children, and although the feeling between classes is strong, they insisted, saying, "Yes, we know, but we want to help your work; we will pay for our own children, and as many more beside."

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GOD will have all thou hast, thy mind, thy will, thy thoughts, thy words, thy works.—*Herbert.*

**REPORT OF CONFERENCE OF WOMAN'S BOARDS OF FOREIGN MISSIONS. I**

BY MRS. NELLIE E. C. FURMAN, DELEGATE.

THE fourth Conference of the Woman's Boards of Foreign Missions in the United States and Canada began in the Marble Collegiate church, Twenty-ninth Street and Fifth Avenue, New York City, on Wednesday, Jan. 16, 1901, at 2 p. m. There was the usual half-hour devotional service, before Miss Susan Hayes Ward, chairman of committee of arrangements, gave her report and opened the Conference.

The report of the general committee of Woman's Boards for the Ecumenical Conference was given by its chairman, Miss A. B. Child of the Congregational Board.

Miss Frances B. Hawley, Presbyterian, read a paper on "Hints for the Planning and Conduct of a General Missionary Conference," in which she emphasized the great need of laying aside personal feelings in all mission work; the advantage of workers meeting together; the printing of papers written for the Conference; and the meetings as a training class for women. In the discussion that followed Miss Hawley's interesting paper, one animated point brought up was the value of Woman's Boards not being auxiliary to the General Board of the denomination. Miss Doremus of the Woman's Union Missionary Society said that since its organization that society had been conducted entirely by women. Methodist delegates from Canada and from the United States testified that in their church the women's societies were in no way auxiliary to the General Boards; that, on the other hand, they employ, train, and pay their own workers, send their funds directly to the field and have full supervision of their work, the men's and women's societies being in perfect harmony.

Mrs. A. T. Twing of the Protestant Episcopal Board read the first paper that followed the devotional exercises of the Thursday morning session. She dwelt largely on the value of exhibits of missionary articles at missionary society meetings and in churches; and the establishment of permanent exhibits such as in the Natural History Museum of New York, in public libraries and Sunday schools; these to be on a smaller scale, if necessary, but always accompanied by a missionary library, or at least a shelf of missionary literature. Maps were decided to be quite as important.

Mrs. J. T. Gracey's paper suggested that a book should be prepared by all the boards in common, giving a short summary of the work of each, and also that headquarters be established in some large center or centers where people, regardless of denominations, can learn what has been accomplished on mission lines by each board. Such books should be introduced into all public libraries, and could be if sufficient demand were made for them.

Among other topics discussed during the morning was the united study of missions. A committee which had been engaged upon the subject for two years has issued topics for six lessons, which can be made to cover a year. These are designed not only for women's but for all boards, and for all students of missions. Miss Ellen C. Parsons, a member of the committee, read a paper upon the topic, and a spirited discussion, led by Mrs. Rae, for many years a missionary in Persia, followed. Miss Parsons's paper brought out five salient points: (1) the theory of comity as applied to missions; (2) feasibility of economy in printing; (3) lessons not to be studied at stated times, but six lessons for home use, literary clubs of men or women, lessons that can be used as courses of study on missions; (4) progress—the six lessons to be used in magazines in connection with board matters; (5) future of this plan of study being *live* union in the work. During the animated discussion, it was proposed that every denomination in a town unite to study these lessons; that traveling missionary libraries contain the reference books needed; and to have questionable books in Sunday-school libraries replaced by these reference books. Miss Parsons recommended that all magazines use letters from workers on the field, in full or in part, in separate numbers, to create a study of the missionaries and their stations.

In her paper on "Co-operative Publications," Mrs. W. W. Scudder advised not only the publication of books of general missionary usefulness by some responsible publishing house in this country, but the joint publication of such Christian books as would be of use, in native tongues. The Conference voted to appoint two committees, one to take charge of this work in this country and the other in foreign lands.

At the afternoon meeting interdenominational work was considered in reference to education and medical work. A paper on the former was read by Mrs. L. B. Wolf of Madras. The discussions following the various papers were participated in by missionaries, who were able to answer the arguments advanced by illustrations from the field. It was the general decision that, while absolute unity in work is impossible, because each society must be guided by its own teachings, co-operation to an extent is possible. The geography and customs of the various countries, and the consequent difficulties besetting women travelers, make it hard to establish general schools and hospitals in large centers, and it is therefore better to have smaller and more numerous institutions. Education of young people in their own countries was, generally considered, more advisable than bringing them to the United States.

In the absence of Mrs. Baldwin, an exhaustive paper on "Comity: How Far Practised by Our Boards Here and on Mission Grounds," was read by her husband, the Rev. S. L. Baldwin. The object was to determine, if possible, in

what ways the various boards can work together not only to reduce expenses, but to lessen the number of workers, and not do the same work twice.

Mrs. T. W. Anderson, United Presbyterian, in her paper on philanthropic work illustrated the need of self-denial in the work, that a stricken people may be lifted out of their misery into the life and light of God's love. "Association of effort, which is a characteristic of the age," she said, "is an important factor in the uplifting of the race." It may, indeed, be called the age of organized effort for the good of mankind. In every land where Christianity is unknown, philanthropic institutions are unheard of. The principle of true Christian philanthropy is to be found in the life of Christ.

A "Question Hour" conducted by Miss Susan Hayes Ward, was a feature of the morning, the time being given to the consideration of settlement, evangelistic, and educational work. Papers were read on "Settlement Work," by Mrs. R. C. Morse of the Presbyterian church. Mrs. Morse referred to a project of the Presbyterians to establish a settlement in India, which it had been necessary to defer for a time. This, it is intended, shall consist of a bungalow home with six American workers, including a physician, who shall confine their work to journeying about among the villages, without the aid of schools and churches. One speaker from the floor thought that foreign missions were the first examples of settlement work in the world. Another told of a similar enterprise which was established by Eurasian women many years ago, and is still in operation. The Zenana Missionary Society, it was asserted, has supported work of the kind in northern India, the workers going out as deaconesses.

In a paper, "The Most Successful Methods of Evangelistic Work in Japan," Miss Mary Deyo of the Reformed Board stated that in her opinion the most successful methods for missionary work in Japan are those that are most direct, bringing the knowledge of the Bible to the greatest number of people with the least possible intervening machinery. "Of the forty-five million people in Japan," she said, "forty million are ignorant of the Christian religion, and only forty thousand Protestant Christians are on the church rolls." More workers, she believed, should be sent out and more money expended for direct evangelical work.

"Teachers of the broadest training, with Christian tact and common sense, are the hope of educational work in mission lands," said Miss C. M. Wood of the Friends. It was her opinion that methods similar to those employed by the highest educational institutions of this country should be adopted by mission boards for foreign fields. She recalled the action of Russia in requesting the loan of the Paris exhibit of the public schools of New York for display throughout that country, and suggested that industrial school exhibits be prepared here for

the use of teachers in the various foreign fields. "Not," she said, "that German embroidery should be taught to the children of Japan, nor basketry to the Alaskans, but that the ideas best adapted to each country and its people be utilized."

Mrs. Alice Gordon Gulick, whose name was not on the program, was asked to speak of her work in Spain. Mrs. Gulick gave a brief sketch of the recent history of the international college for girls, which is still in exile in Biarritz, France, and stated that as a result of the volunteer work of an American girl in that college the first four kindergartens of Spain have been opened. "The object of her work," Mrs. Gulick said, "is to train teachers not only for Spain, but Mexico, Cuba, the Philippine Islands, and all Spanish-speaking countries."

Mrs. J. B. Willmott was the last speaker of the Conference, and her paper on "Ourselves in Our Work" was listened to with much attention. "The spiritual," she said, "is not the antithesis to the practical, for all emotion of the soul, to have permanence and value, must find expression in action. Wherever mission work has failed, look at home, not in the field, for the cause and remedy." A missionary, on being asked what she considered the greatest need, replied, spiritual warmth in the churches. The rush and hurry of busy life, which hinders the study of the Bible, and the selfish love of worldly pleasures, are responsible for this condition. We find time for what we most want to do. She advised the thorough study of peoples, conditions, and customs of the countries in which missionary work is being carried on, and urged her hearers to show more sympathy for missionaries on the field.

Mrs. King of Philadelphia made the closing prayer, and the Conference adjourned to meet in Toronto next January; but delegates and visitors seemed reluctant to leave, and a social half-hour completed this most interesting conference of the women of the United States and Canada, regardless of all denominational lines.

*Brooklyn, N. Y.*

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#### DR. AND MRS. BACHELER IN CURTIS HOME.

BY MRS. R. M. F. BUZZELL.

I WOULD not presume to speak in a larger way of these dear saints, so recently gone over the river, to those who have known them these many years, as I was not so fortunate as to meet them until they came to us in Curtis Home in the season of 1896. It seemed to me then, as it seems to me now, that their presence with us was like a benediction. Some pictures of those days hang so tenderly on memory's wall that I would fain share glimpses of them with others. The infirmities of age were at that time slowly but surely creeping upon them,

and they must have experienced many discomforts in being away from home, but Auntie Bacheler particularly would treat any surmountable difficulty as a huge joke.

As many of our guests have cause to remember, one of the rules of Curtis Home is that there shall be no talking aloud between the hours of ten p. m. and six a. m., and not infrequently it becomes my painful duty to draw the attention of culprits to this fact. I well remember the first morning that Dr. and Mrs. Bacheler were with us I was awakened by voices on the other side of the partition; I tried, for a time, to make myself believe that I was asleep, but as increased wakefulness brought the sound of voices more vividly to my ear, my conscience began telling me that I was breaking my invariable rule of treating all guests with impartiality; so I arose and gently, oh, very gently, rapped on the wall; but as this escaped notice, although feeling as if it were almost sacrilegious, I rapped a little louder—but still the even flow of conversation glided on. Exclaiming, “I cannot call those dear souls to order,” I determined to attend at once to my morning duties, hoping that if other guests were awake, I might be supposed to be out of hearing, and trusting to providence for an opportunity to draw attention to the matter sometime during the day. But try as I would, I could not seem to bring it about without plain speaking until just as the evening was nearing its close, and as it chanced, all but us three had left the reception room—Doctor sitting in his favorite corner, and Auntie with her knitting near the light. Glancing at the clock, I casually remarked that I had to keep watch over myself that I might not be heard talking after ten o’clock, referring to the rule of the house and saying that as I often had to call my guests to order, it would be considered a great joke for me to be caught napping. Immediately from the dim corner came the voice of Dr. Bacheler saying, “Sister Buzzell, was that you rapping this morning?” I nodded. “Were you rapping at us?” Again I nodded. “Well, well,” said he, “one would hardly have supposed that to be anything earthly, but more like one’s conception of spirit rappings”; and he seemed amused as I replied, “Dr. Bacheler, if you had been a younger man, those raps would have been more vigorous.” Our good-nights were very jolly, and I rarely met him later but that his first inquiry, after cordial greetings, was “Well, how are the spirit rappings at Curtis Home?”

Another picture. One day when Auntie Bacheler was sitting with her usual knitting in hand, an old-time friend came unannounced to spend the day. I do not remember her name or from whence she came, but I shall not forget the great pleasure the meeting seemed to afford them both—they chatted as school-girls will, and I felt myself highly favored when they kindly drew me into their little circle.

Dr. and Mrs. Bacheler seemed always ready for music, and as my selections are usually of a plaintive character, Auntie would sometimes say, "Give us something lively, please." One evening the doctor said, "Will you be so kind as to sing my favorite of all hymns ever written—' Knocking, knocking, who is there?' after the singing of which Auntie said, "And now my favorite—' She only touched the hem of His garment.'" In the simple service at Ocean Park, in January, the two hymns were sung in loving memory of these two faithful Christian workers. Sometimes, after the singing of hymns of which she was particularly fond, Auntie would say, "My Mary sings that." "My Mary"—what a world of tenderness was in the voice!

How good God was to permit Dr. Mary to be with her dear ones as the end drew near—no, not the end, but the beginning.

Am I alone in feeling after such saints of God pass over into the great beyond that I have neglected opportunities for sending loving messages to those so near and dear unto me? for it seemeth that

"Only a thin veil hangs between  
The pathways where we are."

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#### SELF-DENIAL WEEK.

TITHING has become common among Christians. Many of us would no sooner use any portion of "our tenth" for other than benevolent purposes than we would use the funds set aside to pay our grocer or coal dealer. We have also come to feel that we cannot be satisfied with simply paying to God the tenth that is his due, but we add from our nine-tenths a sort of token of our gratitude in what we term a thank-offering. But in all this there is no sign of sacrifice, and so it brings us to the point where we want the real luxury of giving something that has a hint of the cross about it. "There is a happiness known only to self-denying kindness." We desire that experience, partly from selfish motives, perhaps, but largely, let us hope, from a sincere desire to be instrumental of good at some cost.

The actual delight of giving unto our Lord something that means an absolute denial of self is experienced by comparatively few, and yet the number is increasing year by year. And now a call has come to our Woman's Missionary Society to set apart a certain time when its membership, and any others inclined, may simultaneously enter into such an arrangement. What time more fitting than the week that represents to us the closing days of our Saviour's earthly life with their crucial experiences for our sakes, and also for the many who after two thousand years are in utter ignorance of his gracious love and sacrifice? And so the week before Easter has been selected for this purpose. Will it not be a

privilege to make a daily offering to Him at that time by abstaining from certain luxuries and dispensing with various unnecessary comforts or conveniences? Trivial indeed will such self-denials seem on our part, compared with the cross borne for us; but the humblest sacrifice, offered by a loving heart, is acceptable to him.

Each one must decide personally of what their gifts shall be the price, but it is desirable that we be specific in the matter. A self-denial offering must be the exact amount saved from dispensing with electric car-fares, ribbons, laces, tea, coffee, sugar, or whatever we conscientiously plan to relinquish for this purpose. It will prove a blessing in many ways. The sacrificing of some gratifications for the cause that brought the Son of God to earth will be a constant reminder of his loving example, and bring us more into touch with his gracious will. Our love for him in whose name our offerings are made will be greatly enhanced. Our sympathies will be more strongly enlisted for those we would win to him, and "many a little golden brick will be placed in the Lord's highway for others to walk upon to the celestial city."

Let us then, one and all, observe this call for March 31 to April 7; so shall our Easter be a joyous one, and our gifts bring joy to other hearts.

In sending the offerings to our general treasurer, Miss L. A. DeMeritte, Ocean Park, Me., let them be marked as self-denial funds.

In His name,

SUSAN A. PORTER, }  
ALMA M. COUSINS, } Com.

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BEGIN AT ONCE.

THE Christian who is constantly waiting for great opportunities to do good will never be anything more than an unprofitable servant. J. Hudson Taylor tells of a young Christian who had received Christ as his Saviour, but who said to the missionary that he would wait until he learned more about him before making a public profession.

"Well," said Mr. Taylor, "I have a question to ask you. When you light a candle, do you light it to make the candle more comfortable?"

"Certainly not," said the other, "but in order that it may give more light."

"When it is half burnt down do you expect that it will first become useful?"

"No, as soon as I light it."

"Very well," said the missionary promptly; "go thou and do likewise; begin at once."

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"THERE are souls in this world who have the gift of finding happiness everywhere, and of leaving it behind them when they go. Their influence will most certainly bring joy to the heart."



## from the field.

### YEARLY MEETING AT MIDNAPORE.

Nov. 21, 1900. Our yearly meeting is again a thing of the past, and to be remembered. We find that the new railway does not prove an unmixed blessing, for while it enables our missionaries to reach the meeting in a few hours, where formerly it took as many days, it also enables them to get away easily, and this year we had the unusual experience of having different ones coming on different

days and leaving before the meeting was over. Still, it may be we would not have had them at all if it hadn't been for the railway. Mr. Rae was so ill that they could not come, but with that exception we were all here (but not all at the same time) and counted up to twenty-two grown-ups and seven children; and before the close came Mr. and Mrs. Murphy and their little boy. "Ma" Phillips was with us, as bright and cheery and interested as ever, and Mrs. J. L. Phillips also joined us and has now gone to her field at Santipore, though her heart seems down to Cuttack with the little new grandchildren—Gladys and Gerald.

The coming year will lessen our force by four, for Mr. and Mrs. Ager go to England, and Mr. Coldren and Dr. Burkholder to America, but Mr. Ager will return very soon after leaving his wife. We were very glad to welcome Mr. and Mrs. Murphy, and they are already at work at the language. We are hoping to welcome Miss Smith, too, before many weeks. Now if the next five years will as regularly bring us reinforcements, we shall be in a condition to let workers go home without such a gap in the ranks and bringing such heavy burdens on the ones left.

We have for a few years past adopted the plan of allowing each department of our work one session of the meeting, so that church, evangelistic, Sabbath school, day school, young people's, temperance, and industrial work, all were reported and discussed and planned for. Besides these were Bible readings, prayer meetings, and sermons of such a variety, and yet with such a oneness, that every one found his or her portion and went away helped and strengthened. The last day of the meeting one of our preachers, who has been licensed for some time, was ordained, and a man from Hinduism was baptized. This latter has been an acknowledged believer for many years, but has never had the courage and decision to take this important step before. He has gone back to his own village among his Hindu friends where he has a school, and where, doubtless, more or less of persecution awaits him.

Dec. 12. How the days fly! A whole month since our yearly meeting began and this letter not yet sent, and meanwhile the cold season has come and our workers are scattered in various directions and one has gone to rest. Mr. Rae lingered only a week after yearly meeting closed, and now his grave is next to Miss Crawford's at Jellasore, and his wife is left with a poor demented step-daughter for whom she has cared many years most patiently and tenderly. The work at Kharagpur is now left entirely in Mr. Wyman's hands, but this will be a good opportunity for Mr. Murphy to take hold even before he has mastered the unknown tongue which is as yet only so many sounds to him. Miss Butts is in Calcutta to meet Miss Smith, who was to have landed yesterday, and whom we hope to welcome in a few days.

I have been out in the country twenty miles and more away, for a week, but my work was more "strengthening the brethren" than preaching to the heathen, though I found abundant opportunity for that, which I improved more or less. I visited one place where there are but two houses of Christians, and stopped with them most of the time, and from there went away across fields and through woods to another spot where there are three Christian houses grouped together in the midst of those who are trying to drive them out; and again to another village where there is but one Christian house and a school where Christian truths

are taught ; and another day to another place where three families have turned from Roman Catholicism to the simpler faith in which there are no images which seem so much to them like their old idols, and in which they may study for themselves the Word of God. So here and there are lights being kindled and burning with more or less clearness in the surrounding darkness.

This is one of the hopeful signs that those who become Christians now do not all come to live in one place under the missionary's care, but settle here and there among their own heathen friends and neighbors, and thus the little nerves of Christian life are reaching out through the mass of dead works and idolatry to revivify it and make it yet " meet for the Master's use." L. C. COOMBS.

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#### BARREL BLESSINGS AT STORER COLLEGE.

(Letter from Miss Baker to the Portland, Me., auxiliary.)

THE barrel from Portland arrived along with another, which came from Minnesota, and a box from New Hampshire also reached us about the same time. From the three we collected a quantity of men's clothing, shoes, underwear, coats, trousers, and so on. Very good garments, some, indeed, entirely new. It seemed to me that our boys ought to have the benefit of these garments, so after consulting Mr. Brackett and the principal, Miss Smith and I, assisted by Prof. McDonald and Mr. Hughey, held a sale one Friday night, admitting no one but the young men who attended the college. The boys took just what they needed, at very small sums, and had the privilege of doing work to pay for this purchase, if they wished to do so. In half an hour every thing was disposed of but a few pieces of summer underwear, and the boys were gone. I don't know when I have been so happy over anything as over that sale, for every piece went into the school, and by purchasing, each boy got just what he needed, and on his own terms. The nice garments for little girls went last week to the daughters of a poor woman who worked here in the kitchen during the summer. I have given away in the hall some of the other pieces of clothing, a few of the ribbons and bits of lace, and one of the little books. The clothing which is not seasonable just now we put aside to be used a little later.

Early last fall a friend in New York State sent to Miss Sands two barrels of clothing to be used as she thought best. These were used for a general sale just after harvest, and I wish some of you could have been here. The people came from both corporations, young and old, big and little, and the women brought their babies. People were there that one seldom sees more than once a year, so anxious were they to have some of the articles offered for sale. One old man brought a grain sack to hold his purchases, and I saw him later going away with it slung over his shoulder, stuffed full. A little boy of two years bore off in triumph

a very dirty and somewhat disabled cotton-flannel pig which his father had paid a penny for. He disappeared from the room in his father's arms holding tightly to his newly acquired treasure. When all was over there wasn't a shoestring left in the room. It was a most interesting scene, and one I shall long remember. I suppose the question arises, What is done with the proceeds of these sales? and it is a very natural one. The money all goes back into the school in some way, and this fall we are devoting it towards a new hall and stair coverings. The old mattings are gone, and this year we started in with bare corridors and stairs, a rather bad condition of things when your family numbers over forty very active girls between fourteen and twenty years of age. Carpets and bedding will wear out and furniture is sometimes broken, and all these things must be replaced, as every housekeeper knows.

In regard to the industrial work, I have in sewing forty-two girls, and in cooking thirty-five. The girls for the cooking classes come from the normal department. I have a senior class of eight girls who are very enthusiastic in their work, and it is a pleasure to meet them on Friday morning. I am in a fair way to become as devoted to them as I was to my senior class of last year, which I thought the best set of girls I had ever had.

In the sewing-room I take every period in the afternoon the girls who are not reciting at that time. I have all grades from beginners to advanced pupils, and instruct them accordingly. There is a set of beginners who are trying to master stitches, two classes who have been drafting simple patterns, like aprons and drawers patterns, and who are now cutting garments by the patterns they have drafted. I have some doing hemstitching, and a small class of girls who have learned, the past term, to do their own stamping, and who are now outlining the patterns they have stamped. A little later I hope to teach some Battenberg work to the best sewers. Added to all this is the drill in patching, darning, and buttonholing which every girl has to go through. Some girls do fine work, others never can learn to do much, but when one remembers that the little knowledge of sewing acquired here is probably all most of them ever will get, she feels that that little is far better than none at all.

It would be a good thing for the sewing department to be supplied with more stamping patterns, some outline and embroidery pieces, small, of course, and cotton or silk, or both, for working. Anything ornamental takes with our people, and they will try hard on it; also the promise of such a piece of work when she can sew well is often an incentive to a girl who objects to the drudgery of plain sewing.

I hope I have told just what the ladies, who have been so kind, wished to know. I am very glad to be able to tell about our work in this department, and also again to thank the friends for the nice and useful articles recently sent to us. Of course it is understood that all sales and all distribution of clothing is confined to colored people. Sincerely yours,

M. JENNIE BAKER.

*Harper's Ferry, W. Va., Jan. 4, 1901.*

## TREASURER'S NOTES.

NEW auxiliaries: *Wells Branch and Canton, Me.; Houlton Q. M., Me.; Merrimack Valley Asso., N. H.; Ashland, N. H.*

This is a goodly array of new auxiliaries, and indicates, what visiting in the interest of the society emphasizes, that there is a growing interest in the auxiliary—making work. I hope every new one will be promptly reported.

I attended, in January, the Rockingham Association at Somersworth, N. H. It was a rainy day, and yet there was a good audience. The Woman's Missionary Society held an interesting business meeting in which the secretary was instructed to send a call for a thank offering to each church; an organizer, Mrs. A. B. Webber, was appointed, and an observance of the call to prayer was urged upon all the societies. At the public meeting of the society, Mrs. Celia Grant, of the New Durham Q. M., gave an excellent address, and Mrs. Ethel Demeritt a fine paper on the Cradle Roll. They are two promising young women, of which we are glad. I also visited the Cumberland Conference, at Stroudwater, Me. I found the women interested in making auxiliaries, and Mrs. Cousins, the State president, promised to assist Mrs. O. W. Fullam in organizing work. I think there will be one or more new organizations soon. One very cold day I nestled by a big, open fire in the home of Mrs. S. C. G. Avery, our corresponding secretary, and we talked long and seriously about the different departments of the work which are needing attention. I think there never was a time when more things, requiring great wisdom in their adjustment, claimed attention than now. I sincerely urge our workers, one and all, to pray for the executive committee, which has the care of these matters when the board is not in session, that we may act wisely. Some of these affairs will require increased appropriations, which means that more money must be contributed in the future. So, dear workers, you see a good deal is at stake, calling for courage and for confidence in the divine resources. May we all be equal to God's claim upon us. And while we are doing our part of the denominational work, we must have a sympathetic regard for every other in order not to do it at the expense of some other interest. For instance, while urging women, at a recent meeting, to organize, a lady asked, "Would you advise a woman to take money from the General Conference treasury, and use it for membership?" Immediately I said, "No, but ask her to give the membership fee in addition." This is the policy of the F. B. W. M. S., and everybody in making new auxiliaries ought to understand it. And yet if we do the work well in the future which we *now* have in hand, we must have more auxiliaries.

It interests me to note the many ways our workers have of getting money for missions. Here is a letter in which the writer tells us to credit "as birthday bank money." By the way, I hope a good many will use the thank offering boxes, both for children and grown-ups, which can be secured of Mrs. S. C. Avery. Now is the time to secure them, as the thank-offering month—May—will soon be here. A lady in Minnesota quotes from a gentleman who says, "If I didn't give I shouldn't expect to have anything to give," and this same man gave \$51 to the famine sufferers. A lady in Sioux Falls, South Dakota, writes, "The money comes from my little Sunday-school class of nine girls," who

became interested in missions through Rev. Miss Moody. Besides the money they have sent to Sinclair Orphanage, they have contributed \$2 and a quilt to Harper's Ferry. Mrs. Jennie Smith, of Maine, is collecting single annual memberships wherever she can find them, and giving membership cards, and keeping the list. Soon she may have a traveling auxiliary! The little famine baby in the Widows' Home, mentioned by Miss Scott in her annual report, has been taken for one year, at least, by a lady in Ohio, for the sake of interesting the little ones in her church. Some time since I asked Miss Scott to carefully estimate the expense of supporting a widow. She has done it, and reports that \$20 a year will support one. I hope every one interested in the Widows' Home will bear this in mind. Very likely there are a number of persons who would like to pay this amount yearly for the Widows' Home, and, at the same time, make life members of the F. B. W. M. S. The W. M. S. of Marion, Ohio, does not forget its share in Miss Baker's salary.

The unpaid list in the Roll of Honor is beginning to respond. Just now one response comes from over the "imaginary line" in Barrington, N. S. I hope the whole list will be paid by Feb. 28. I am glad to welcome another to the Roll—S. S. of Chesterville, Me. The Cradle Roll appears in this issue of the MISSIONARY HELPER. It contains all Rolls that have paid anything since a certain date. The West Falmouth, Me., Roll has eleven members, instead of five as previously reported. There is, unquestionably, a real interest in Cradle-Rolls which, I believe, is destined to grow and to shape our society to larger issues. I hope many more will be added before the Roll again appears. The plan is to add a Cradle-Roll to the list whenever it sends money to the treasury of the F. B. Woman's Missionary Society, and to keep it there so long as yearly payments are made. Mrs. Ada L. George of Pittsfield, Me., is the enthusiastic secretary of this department, and will help all who will correspond with her about the work.

I hope that the special thank-offering boxes, prepared expressly for children, will be ordered *at once* of Mrs. S. C. G. Avery, Wells Branch, Me.—send only postage, which is five cents for one dozen boxes. The intention is for the children to have them as far in advance of the May thank-offering as possible, so that they can frequently drop in the pennies as a thank-offering. Then in May a special service for the children may be held and the boxes opened, or the children may have a part in the regular thank-offering service of the auxiliary or church. Sunday schools and junior societies, as well as auxiliaries, will be interested in these boxes. They are very pretty and suggestive.

If any one who may read these notes is planning to make a will soon, and wants to give to benevolences, I hope such a one will consider the Free Baptist Woman's Missionary Society (this is the corporate name). For instance, a bequest of \$500, specified as a fund for the Widows' Home, will support a widow yearly; \$600, as a fund for Sinclair Orphanage, will support a child yearly, and either way of using money is better, I think, than a monument in the cemetery. I shall be pleased to correspond with individuals about these matters. Possibly some one would like to make and name the fund at once.

*Ocean Park, Me.*

LAURA A. DEMERITTE, *Treasurer.*

(All money orders should be made payable at Dover, N. H.)

## Helps for Monthly Meetings.

### TOPICS FOR 1901.

January—Consecration and Review.

February—Prayer and Praise.

March—Christian Missions in the 19th Century :

- 1. Awakening and Beginnings.
- 2. The Century in India.

April—

May—Thank-Offering.

June—

July—

August—Outing.

September—

October—Roll-call and Membership Meeting.

November—“Missionary Helper” Rally.

December—

- 6. Opportunities and Coming Conflict of the 20th Century.

### APRIL—CHRISTIAN MISSIONS IN THE NINETEENTH CENTURY.

#### II. THE CENTURY IN INDIA.

I. A five-minute paper on the condition of India at the close of the eighteenth century. (a) Religious and political situation. (b) Later changes and reforms. (Reference book No. 1.)

II. The entrance of various British and American societies into India. (a) The early missionaries. Some notable names: The Serampore Trio, The Judsons in Burma, Heber and Cotton, Scudder, Lowrie and Newton, Gordon Hall and Harriet Newell. (Reference Nos. 4, 5, 9.) (b) The location and growth of these societies.

III. The mutiny of 1857 and its effect on missionary efforts. (Reference No. 7.)

IV. Missionary methods generally used in India, with five-minute talks on (a) Educational missions as introduced by Duff, Anderson, and Wilson, and as conducted at present. (Reference books Nos. 2, 12.) (b) Medical missions. (Reference Nos. 2, 10, 13.) (c) The development of Christian literature. (Reference No. 2.) (d) Evangelistic missions. (Reference No. 2.) (e) Beginning of woman's work in India. (Reference Nos. 2, 6, 10.)

V. Summary of the results of the century of missionary effort. This may be given on a chart or blackboard in the form of a comparison. 1800—1900. (Reference book No. 2. Statistical tables.)

#### BOOKS OF REFERENCE.

1. “The Conversion of India,” by George Smith. Published by Revell. This contains all that is really necessary for the program, with the exception of latest statistics, which may be found in

2. Report of the Ecumenical Conference.
3. Thoburn's “India and Malaysia.” Eaton & Mains.
4. The Lives of Carey, Marshman, and Ward.
5. The Life of Judson. Baptist Society Publication.
6. “The Wrongs of Indian Womanhood,” by Mrs. Marcus Fuller. Revell.
7. Butler's “Land of the Vedas.” Eaton & Mains.
8. “Indika,” by Hurst. Harper.
9. “The Cross in the Land of the Trident,” by Beach.
10. “Within the Purdah,” by Armstrong. Eaton & Mains.
11. “Christian Missions and Social Progress,” by Dennis. Revell.
12. Life of Duff.
13. “Medical Missions,” by John Lowe.

# The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?  
Pass it on.  
'Twas not given for you alone—  
Pass it on.

Let it travel down the years,  
Let it wipe another's tears,  
Till in heaven the deed appears,  
Pass it on.

ALL letters, packages, or inquiries concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 232 Keap St., Brooklyn, N. Y., president of this branch.

## GOOD CHEER.

Much good cheer has been received during the past month from the I. S. S. members in the form of sweet words of encouragement. Mrs. Susa Hinton, one of our Minnesota sunshine workers, writes, "May God's richest blessings rest on all the sunshine members." Mrs. W. A. Morrill of Dover, N. H., is sending good cheer far and wide. She has remembered a number of shut-in members with good reading matter. Mrs. George R. Williams of Brooklyn has given a year's subscription of the *Ladies' Home Journal* and a number of fancy cards, which are very acceptable, as there is need of them in our sunshine distribution. Mrs. M. P. Kirk is passing on her *HELPER* each month to a member living on Long Island. A large quantity of *Youth's Companions* have been received from Mrs. Geo. B. Dalrymple. We rejoice in the good news from California that our sunshine sister, Mrs. Lucy A. Hill, is much improved in health. Although an invalid, she is constantly thinking of others, and with her usual thoughtfulness has sent fifty cents to help spread sunshine. News has been received from two of our Kansas sunshiners, Mrs. H. A. Ashley and her daughter Mary, that they are passing on good cheer by writing letters, etc. They inclosed twenty-five cents for the sunshine work. Miss Laura A. DeMeritte has also given one dollar for the sunshine society. The kindness of the above members makes it possible to pass on much good cheer that otherwise could not be sent out on account of cost of postage.

## A MEMBER CALLED HOME.

Mrs. R. P. Tobey of Kittery Point, Me., one of the first members of our branch, has been called to her heavenly home. Mrs. Tobey was one of our most faithful members, and many will miss her acts of sunshine. Truly it can be said of her "she hath done what she could." We extend heartfelt sympathy to the family in their bereavement. Her son, Samuel L. Tobey, Jr., Kittery Point, Me., is a member. Letters of cheer in these dark hours of grief would be appreciated.

## INITIATION DUES.

Mrs. F. L. Strout of Steep Falls, Me., is passing on the *Star* and *Youth's Companion* as her dues; also gave stamps to be used to send good cheer to others.

Mrs. I. C. Lombard of Steep Falls, Me., has given as dues reading matter, cards, pictures, etc. Mrs. Lombard writes that she is getting along in years, but is not too old to do good. May this dear mother receive much sunshine.

In the true sunshine spirit Miss E. B. Varney has made her aunt, Mrs. Caroline A. Lougee of North Parsonsfield, Me., an I. S. S. member. Miss Varney sent money for a society pin, and asked that letters be sent to her aunt as her life is darkened by sickness.

As dues Mrs. Ralph Rankin of East Hiram, Me., is sending the *Lewiston Journal* to a member in Massachusetts; also gave stamps for postage. Mrs. Rankin is an invalid and would be glad of letters, reading matter, or anything helpful to pass the winter days. She is much interested in fancy work. Any suggestions for same would be gladly received.

Will the shut-members please send the date of their birthdays, as the president has been asked for a list but could not furnish it.

Two dollars have been received from the following members for society pins: Mrs. Julia Traver, Mrs. A. Williams, Mrs. M. P. Kirk, and Mrs. M. H. Rogers.

# Practical Christian Living.

*Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."*



## THE STILL HOUR.

Be still, and know that I am God.—Ps. 46: 10.

To-night, my soul, be still and sleep :  
The storms are raging on God's deep—  
God's deep, not thine; be still and sleep.

To-night, my soul, be still and sleep :  
God's love is strong while night hours creep—  
God's love, not thine; be still and sleep.

To-night, my soul, be still and sleep :  
God's hand shall still the tempest's sweep—  
God's hand, not thine; be still and sleep.

To-night, my soul, be still and sleep :  
God's heaven will comfort those who weep —  
God's heaven, and thine; be still and sleep.

—James Arnold Blaisdell.

LET everyone who learns the art of waiting on God remember the lesson : "Take heed, and be quiet ;" "It is good that a man quietly wait." Take time to be separate from all friends and all duties, all cares and all joys; time to be still and quiet before God. Take time not only to secure stillness from man and the world, but from self and its energy. Let the Word and prayer be very precious; but remember, even these may hinder the quiet waiting. The activity of the mind in studying the Word, or giving expression to its thoughts in prayer, the activities of the heart, with its desires and hopes and fears may so engage us that we do not come to the still waiting on the All-Glorious One; our whole being is one prostrate in silence before Him. Though at first it may appear difficult to know how thus quietly to wait, with the activities of mind and heart for a time subdued, every effort after it will be rewarded, we shall find that it grows upon us, and the little season of silent worship will bring a peace and a rest that give a blessing not only in prayer, but all the day.

"It is good that a man should wait for the salvation of the Lord." Yes, it is good. The quietness is the confession of our impotence. That with all our willing and running, with all our thinking and praying, it will not be done; we must receive it from God. It is the confession of our trust that our God will in his time come to our help—the quiet resting in him alone. It is the confession of our desire to sink into our nothingness, and to let him work and reveal himself. Do let us wait quietly. In daily life let there be in the soul that is waiting for the great God to do his wondrous work, a quiet reverence, an abiding watching against too deep engrossment with the world, and the whole character will come to wear the beautiful stamp, quietly waiting for the salvation of God.

—Andrew Murray.

## AN EASTER AWAKENING.

GLAD Easter bells were chiming as Mrs. Burton Trescott decorously followed her broad-shouldered husband down the aisle, and swept past him into their well-cushioned pew. She bowed her head a moment in silent prayer, but Mr. Trescott did not. He was a generous, kind, and genial man, one of the "brothers in law" of the church, but not a Christian. In fact, he was somewhat inclined to use the microscope when he looked at those who were, and to congratulate himself that his attainments were quite equal to theirs. Every new pastor, in the old parsonage study, prepared a "special sermon" for this splendid man; so that in the course of years sufficient spiritual ammunition had been wasted upon him to have converted an entire heathen village. Wasted? I am not acquainted with the laws which govern spiritual dynamics, so you may limit that word according to your faith.

As soon as Mrs. Trescott raised her head, she critically surveyed the flowers. She had worked over them until nearly midnight, and knew just where the evergreen had been massed to hide the old singing books which formed a portion of the pyramid. The work was evidently well done, and the potted plants were beautifully grouped on either side, and the few Easter lilies were just where they showed to best advantage.

Mrs. Trescott's next anxiety was concerning the choir, which, sensitive body that it was—with nerves for wires and "feelings" for keys—had been "out of tune" for weeks. But the leader and the minister and the music committee had been acting as a "Court of Arbitration," and when in due time the reunited whole appeared, she smiled in glad relief. The opening anthem was an inspiration. "The Lord is risen, is risen indeed!" rang out the sweet, high soprano, and the full chorus repeated over and over the joyful news which thrills all Christendom. A couple of boys heavily freighted with "Sunday 'Eralds" paused to listen as they shifted their "business man's Bible" from one tired arm to the other; and two or three tramps, from the station near by, leaned against convenient railings in dejected silence, for, sepulchred in sin as they were, they recognized the spell of Easter music.

Thus far, all went well; but when, after the opening exercises, Mr. Westgate, the pastor, announced as his theme, Missions, and his text: "Go ye into all the world and preach the Gospel," Mrs. Trescott cast one look of dismay toward her husband, and sat in uneasy discontent through the sermon and its practical application.

"O dear!" she exclaimed, as soon as they turned away from the crowd into a more quiet street, "to think he should preach a *missionary* sermon Easter Sunday! a regular begging sermon. And there was Mrs. McAllister at our church for the first time."

"Came visiting, did she?" asked Mr. Trescott.

"Why, no, Burton! You know she is that wealthy widow who has just come to the city. What must she have thought of such an Easter sermon? I didn't dare look toward her after the subscription papers started."

"But I did. She took one, and signed it, too."

"Of course she *had* to. But she won't care to come again, I'm sure. That's just the way! We frighten people with our multitudinous collections."

"But what kind of a sermon were you expecting? I don't quite understand." Mr. Trescott asked the question in a preoccupied tone, and his wife felt almost tried that he was apparently unmoved by her opinions.

"Why, you know what an Easter sermon ought to be—such as dear Dr. Spencer used to give us. Something spiritual, and elevating, and poetic, and heavenly—to suit the music and flowers."

Mr. Trescott made no reply, and the subject was not referred to again until they sat down to dinner. Then his wife suddenly exclaimed:

"Mrs. McAllister begged for a missionary contribution the first time she appears in our church! I can't get over it, Burton."

"I wouldn't feel so troubled if I were you. I guess she's able to take care of her money—most people are. And perhaps she feels as Westgate does about the present moment being pivotal—wasn't that what he said?"

"Yes, the 'great opportunity' is always just now when he is on a begging tourna-  
ment," she replied, with a vexed laugh.

Mr. Trescott did not give an answering smile, but sat twirling his fork in an absent-minded fashion. His wife suddenly realized that his repartees had been neither playful nor sarcastic, as usual.

"What is the matter, Burton? Aren't you feeling well?" she inquired.

"Yes; but, Mattie, I wish you wouldn't talk so. I'm an old sinner, I know, but I can't help noticing how touchy you are over what you call 'the benevolences.'"

"Why, Burton!" said his wife in a grieved tone.

"Yes, I've always noticed it. You don't mind saying, 'I must have some money' for this, that, and the other; but you say, 'I suppose I've got to have some money,' when it comes to church work. You do, now, and you needn't deny it. Lots of Christians act just that way—as if they were paying taxes to some dreaded and dreadful old tyrant. Now, to-day, I couldn't help admiring Westgate, when he said the risen Lord had left a big business in the hands of his followers. In my business I have to do lots of advertising. Takes a good deal of money, but I calculate it *pays*. So if this religion is a *business*, and all these Christians are in it, I can't understand what they have to growl about when the

minister asks for money to advertise it. You literally 'want the earth'; and if you get it you've got to be in dead earnest. You've got to let the nations see advertising agents everywhere, till they believe you've got the best thing there is in the market. Westgate made me see this thing as I never saw it before; when he said: 'Whose hands are outstretched for your gifts this morning? Not mine, but the pierced hands of the risen Lord,' I had a kind of vision. And I seemed to see what he could do for this wretched old earth if everybody would respond."

Mrs. Trescott looked at her husband with a strange, puzzled expression; but within her heart an almost lifeless hope was stirring.

He continued, speaking rapidly and earnestly: "I thought—suppose it's all true, and this 'Christ-love,' as Westgate says, is really bound to win! What if those rusty old nations, China, India, Japan, and all the rest, are coming to the cross! What if the bullet-headed Turks and degenerate Africans are to have their churches and their Easter songs and flowers! What if it is all actually true—true in a plumb-line, yard-wide sense; why, Mattie, don't you see it's the only business in the universe that's going to succeed?"

There were tears in the strong man's eyes as he paused, and his voice was husky with feeling. Mrs. Trescott arose impulsively, and knelt beside him. "Burton," she whispered, "you never talked this way before. You couldn't if you didn't believe. Do tell me"—

Recalled to himself he met her beseeching look with some confusion.

"Well, Mattie," said he, laying his hand tenderly upon her head, "wouldn't it be strange if what pastors, teachers, and evangelists have failed to do has been accomplished by your despised missionary sermon? No, dear, don't speak yet. You see I hadn't got hold of the underlying idea before. I've been told that Jesus died for *me*, but the whole tremendous scheme burst upon me to-day. Death—life—immortality for the *world*! O that is worthy the God-man! And then—I wanted to do my share—just my share, in bringing it all to pass. Yes, Mattie, since the morning sermon I've just longed to rise from the dead and follow my Lord!"

The great unexpected joy was too much to grasp at once, and Mrs. Trescott knelt like the women of old, bewildered in the presence of her Lord! .

"O, Burton!" she exclaimed, "while I counted the lilies, and criticised the minister, you saw the risen Christ and believed."—*Mrs. O. W. Scott, in Woman's Missionary Friend.*

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SEE the spider cast out her film to the gale, confident that it will adhere somewhere and form the commencement of the web. We are to toil on in the assurance of triumph.—*Spurgeon.*

## Words from Home Workers.

MAINE.—It is a pleasant task to report so much of cheer and encouragement as was manifested in the mission work by the ministers and sisters of the Houlton Q. M., that convened with the Island Falls church, Jan. 18-20. Much good work has been done in this Q. M. for the W. M. S., yet the sisters felt the need of an organized Q. M. society to bring all the churches in touch, fully realizing that "in union there is strength." A business meeting was called, and though the severe cold kept many at home, the interest was good and a Q. M. auxiliary was organized, and the following officers were elected: President, Miss Myrtle Kinney; vice-president, Mrs. J. N. Noble; secretary and treasurer, Miss Annie Esterbrook; *HELPER* agent, Miss Adams of New Limerick, and a committee consisting of one lady from each church. It was voted that the W. M. S. hold their meeting Saturday evening. Much credit is due Mrs. M. D. Estes, secretary of children's work, for her untiring zeal to carry forward the Master's work. May God give us all more faith, and let us pray for, and in every way possible help, our sources of supply.

FLORA T. THURLOUGH, *Treas. Me. F. B. W. M. S.*

NEW HAMPSHIRE.—The W. M. S. in Pittsfield, though small numerically, has been working steadily during the past year. We have only twelve members, but the membership fees have all been paid. The first of June we observed thank-offering day for the first time. An interesting program was prepared, and though the weather was very unfavorable, a goodly number was present. The offering was nearly \$13. Our meetings, of which we have had eight or nine, have been very profitable, and an increased interest in missions is manifest. Our president, Mrs. Ricker, knowing no organization can be run successfully without money behind it, suggested an "incidental fund." The members heartily approved the suggestion, so it has been our custom to bring a *freewill* offering to each meeting for the fund. With this we presented a member who married and removed from us, with a copy of "The History of the W. M. S." We have also paid for the transportation to India of picture rolls given by the Sunday school, and other small expenses which have arisen. We would heartily recommend to all other societies that have not established the custom, to do so at once, and thus always have money on hand for the necessary expenses which are constantly coming. In November we held our annual meeting, at which time it was voted to organize a Cradle-Roll with Mrs. Ella Foss as secretary.

ANNA F. DEARBORN, *Sec. W. M. S.*

MICHIGAN.—The Woman's Missionary Society of the Hillsdale Quarterly Meeting held its annual meeting in connection with the Q. M., convened with

Onsted church, Jan. 11-13. The president of our State Missionary Society, Mrs. Carrie Consalus of Reading, who is our Q. M. secretary, was with us. Meeting was called at 11 o'clock Saturday morning. In the absence of the president, Miss Clara Daniels was called to the chair. After Scripture reading and prayer, the annual report of secretary and treasurer was given, and while we have some discouragements yet we have abundant reason to praise God that so much has been accomplished. Reports were given from the different auxiliaries, showing good work all along the line. Mrs. Ellen Doty of Reading was re-elected president, and Mrs. Consalus secretary and treasurer. Mrs. Collins of Rome and Mrs. Consalus were elected committee on juvenile work; Miss Libbie Salmon of Hillsdale and Miss Ida Carpenter of Fairfield, committee on missions; organization, Miss Frankie Salsbury and Mrs. Consalus. A public meeting was held Saturday evening. An interesting report of the State work was given by Mrs. Consalus. Songs, recitations, etc., filled the hour. Mrs. Consalus, who is an indefatigable worker, has been our secretary for nine years. She has visited the auxiliaries of the Q. M. of late, stirring up the members to greater activity. We think our meeting was spiritual and profitable. A collection was taken at the close.

[MRS.] JULIA A. REED.

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#### QUESTIONS ANSWERED.

WILL you explain more definitely about "the children's thank offering" in the MISSIONARY HELPER?

Gladly! We have known that for several years the children, in some few of our churches, were faithfully gathering the money and holding each year a little service of "thank-offering," or "mite-box opening," or "the children's mission meeting"—or perhaps it was called by some other name. In some cases the regular woman's society "mite-boxes" were used; in others, little metal "banks"; others, "wooden boxes" or "barrels"—but at some date during the year there was a meeting when all banks were opened and money sent for the assumed missionary purpose.

And sometimes these faithful "mite gatherers" would ask us, "Why can't *we* have a program in the MISSIONARY HELPER for *our* thank-offering meeting, same as *the big folks do?* We did once."

And those urgent calls from India for extra funds, to care for the thousands of her "stricken little ones" made orphans by the dreadful famine, kept ringing in our ears and hearts! How could we manage it? "Why not ask the children's aid?" and quickly this whole matter seemed to crystallize into this plan of a general children's thank-offering. "But our society has always done for *both home and foreign work*," some one objected; "ought not the children also?"

Plans were presented to the annual meeting of the society at Haverhill, Mass., met its approval, and the matter was placed in the hands of a committee for completion. Their report is now ready for the active indorsement of the membership and friends in the churches.

Our State officers and standing committees have been sent personal notes with a sample of the new boxes, and we bespeak immediate plans for the work. A program, or rather *two* programs, will appear in the April *HELPER*—as suggestions merely—so elastic that they can be made to cover every local condition! One will be for a missionary concert and thank-offering service upon Sunday; the other more on the line of a missionary reception—with readings, music, declamations, and dialogs in costumes, or other illustrations, besides the box opening, and for some week-day afternoon or evening, as most desirable. In other places it may seem best that the thank-offering service of the women shall include that of the children, as in the past, keeping the children's money quite separate that it may be duly credited to them. Wherever this plan is in present use for the shares of Miss Barnes's salary (the children's missionary in India), we would suggest that the shares in her salary as promised be taken from the *collection* (it may have to be completed from funds from the T. O. boxes) as we do not wish to disturb any work now being carried on faithfully—but to enlist others! the many who are not at present active in *any* special line of missionary work.

The program for the woman's eleventh thank-offering service will also appear in the April *MISSIONARY HELPER*, as usual, and will be upon the same general lines as in the past. Let us, sisters, be much in prayer that we understand how best to meet the many opportunities which to day are ours, to tell the Gospel story!

Place your orders for the little boxes at once; they are all ready for use. Apply to Mrs. S. C. G. Avery, Wells Branch, Me. They are *free*, aside from the postage of five cents per dozen. You can find very nice selections for your meetings at the "Bureau," also under Mrs. Avery's charge. If you have not the new catalog of supplies, include a request for it with your order for the boxes. It will be a great aid.

IN BEHALF OF THE COMMITTEE.

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"IF we could but persuade ourselves that it is our own life that we are living and not that of others, and that we are living to please God, and not the world, we should get much more enjoyment out of life."

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IF you lack eternal life, you lack everything. If you haven't got life you can't work for God. What shall we do that we may do the work of God? The first thing is to believe in him whom he sent. Believe and get life.—*Moody.*

# Our Juniors.

"When every little hand  
Shall sow the Gospel seed,  
And every little heart  
Shall pray for those in need,

"When every little life  
Such fair, bright record shows,  
Then shall the desert bud  
And blossom like the rose."

## THE WEE FOLK OF INDIA.

DEAR GIRLS AND BOYS:

I want to tell you something about the little girl and boy babies of India. Did you ever see a picture of them? Such cute little faces they have, with brown skin, dark hair, and beautiful soft brown eyes. But although all have dark skin and hair, they don't all look alike by any means. Some are fairer than others, some are pretty and some are homely; and just as in America, some are very cross and some as good as gold.

Most parents in India love their children dearly, but they show their love in very funny ways and do such strange, foolish things when an infant comes into the world. Let me tell you a little of baby life. In the first place, notice that in the beginning of this letter when I write of the "girl and boy babies of India," I put the girls first. That is right, boys, is it not? "Ladies first" is what father says, you know. That is always the way it is in countries where Jesus is known and loved. But in India men always come first, and women, girls, and girl babies have to take such a *low* place, oh, such a *shamefully low* place! By the time you have finished reading this letter, boys, you will be indignant at the way they are treated, and inwardly think, perhaps, that you would like to tell the people of India what you think of them; and you, girls, oh, how thankful you will be you live in America and not in India. There is something else I think you will all do, and that is, to run and give little sister a kiss and tell her you are glad she is not a Hindu baby.

When a boy is born in India there is great rejoicing. Father rubs his hands with delight, and for the time being is very kind to mother; a big bell is rung to let everybody in the neighborhood know, and messengers are sent hurrying off to tell relations and friends the good news. The new-comer gets all sorts of presents, and baby's father in turn sends gifts to all his friends.

Now suppose it is a girl that is born, what happens then? Why, nothing at all; no bells rung, no presents, no visitors, no happy people; nothing but sad and often angry glances for the poor wee girlie. Father scolds, mother weeps, and

everybody says it would be better if the child had never been born. Now, girls and boys, what do you think of that? Isn't it shameful!

When a Hindu child is six days old, an idol is brought and placed outside the door of its room. This idol is an image of a goddess who is supposed to look after little children. The child's people bring fruit and milk and place before this ugly image, praying it to take care of baby.

Two days later the little one has a kind of a birthday party, only instead of all the boys and girls bringing it a present, they all receive one from baby's papa.

That night, something else funny happens. All the children living near come and beat on the door with small sticks and ask how the child is. Then they all shout over and over, "Let it rest in peace in the lap of its mother." American children would think this a very strange thing to do, but they think it great fun. They seldom do this for a little girl.

If Indian babies are not as pretty as American, they are much more quiet and patient, and will lie for hours perfectly content and happy.

Do you remember, children, how much hair your little brother or sister had on its head when it was six months old? What would you have thought if father had come home one day and told you that next day he was going to bring a barber and have him shave it all off? This is what they do in India to six months' old babies. The same day he is given rice to eat for the first time, is dressed all in silk, and shown to his friends, when he is given more presents.—*Missionary Link.*

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#### CRADLE-ROLL.

(All that have paid anything since December, 1899.)

Maine—Gardiner ; Lewiston, Pine St. ; Dover and Foxcroft ; Fort Fairfield ; Georgetown ; Cape Elizabeth, South Portland ; Bowdoinham Ridge ; East Otisfield ; North Berwick ; Portland ; West Falmouth ; Topsham.

New Hampshire—New Durham ; Epsom ; Gonic ; Dover, Washington St.

Massachusetts—Lowell, Paige St.

Rhode Island—Pawtucket ; Providence, Roger Williams ; Carolina.

New York—Brooklyn.

Kansas—Half Way.

South Dakota—Valley Springs.

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A MOTHER trying to get her three-year-old daughter to go to sleep one night said : "Dora, why don't you try to go to sleep?" "I am tryin'," she said. "But you haven't shut your eyes." "Well, I can't help it; dey comes unbuttoned."

# Contributions.

## F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for January, 1901.

### MAINE.

Bowdoinham aux. for Miss Coombs . . . . .	\$4.00
Bowdoinham Ridge Prim. S. S. class for Miss Barnes . . . . .	2.00
Canton aux. . . . .	2.75
Chesterville Union S. S. for Miss Barnes . . . . .	4.00
Gardiner Mrs. Chas. Bridge annual due . . . . .	1.04
Georgetown Cradle-Roll 1st F. B. ch. . . . .	.45
Harrison Village ch. aux. . . . .	6.25
Lebanon ad ch. aux. for Miss Coombs . . . . .	6.00
Limerick aux. on L. M. Mrs. M. Holman . . . . .	10.71
Lisbon Falls W. M. S. . . . .	3.00
Madison Village aux. for Poma's salary . . . . .	6.50
New Portland ad ch. aux. . . . .	2.00
No. Berwick C. R. . . . .	1.00
Portland aux. for Midnapore work . . . . .	4.92
Portland C. R. . . . .	1.20
Portland Edna and Doris Folsom Christmas for "C. R. baby" . . . . .	.20
Prospect and Unity Q. M. aux. . . . .	4.60
So. Limington for Callie Weeks and on L. M. Mrs. L. H. Metcalf . . . . .	5.00
So. Parsonfield W. M. S. . . . .	5.00
Steep Falls aux. for Mary Wingate S. O. . . . .	6.00
West Buxton . . . . .	4.00
W. Falmouth aux. for Miss Coombs . . . . .	6.00
W Falmouth C. R. . . . .	1.65

### NEW HAMPSHIRE.

Bow Lake aux. . . . .	4.50
Center Sandwich Jun. M. S. for Miss Barnes . . . . .	4.00
Concord Curtis Mem. church Jun. Dept. for Miss Barnes . . . . .	2.60
Charmingfare Augusta J. Fitts for girl in S. O. . . . .	25.00
Dover Washington St. C. R. . . . .	1.75
Franconia ch. F. M. \$1 H. M. \$1 Miss Barnes \$2 . . . . .	4.00
Franklin Falls S. S. junior class for Miss Barnes . . . . .	4.50
Gilford Village aux. . . . .	5.85
Hampton aux. . . . .	12.00
Laconia aux. . . . .	4.61
Meredith Center aux. . . . .	10.50
New Durham aux. . . . .	5.00
Pittsfield Y. P. S. for Pittsfield, N. H., school at Balasore . . . . .	6.25
Portsmouth aux. . . . .	3.00
Rockingham Asso. col. . . . .	2.25

### VERMONT.

Hardwick W. M. S. for Dr. Shirley Smith . . . . .	8.00
St. Johnsbury a friend for Dr. Shirley Smith . . . . .	5.00

### RHODE ISLAND.

Arlington aux. for Industrial Dept. . . . .	2.50
Arlington aux. for Miss H. Phillips . . . . .	2.50
Carolina aux. for Ind. Dept. . . . .	5.00
No. Scituate for Ind. Dept. . . . .	2.50
Providence Park St. aux. for Miss Phillips . . . . .	5.00
Providence Park St. aux. for Ind. Dept. . . . .	5.00
Providence Roger Williams aux. for Ind. Dept. . . . .	12.50
Providence Roger Williams aux. for Miss Phillips . . . . .	12.50
Warwick Central aux. for Ind. Dept. . . . .	2.50

### NEW YORK.

Brooklyn Ladies' Aid 1st F. B. ch. for support of widow from April 1900 to July 1901 . . . . .	\$25.00
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### OHIO.

Marion W. M. S. for Miss Barnes . . . . .	5.00
A friend for famine orphan . . . . .	10.00

### MICHIGAN.

Burlington aux. F. M. . . . .	1.25
Cook's Prairie aux. F. M. \$1.75 H. M. \$1 . . . . .	8.75
Litchfield aux. F. M. \$1 H. M. \$1 Storer College \$1 . . . . .	3.00
Maple Grove aux. F. M. \$1.25 H. M. \$1 . . . . .	2.25

### INDIANA.

Badger F. B. S. S. Prim. and Int. classes . . . . .	1.35
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### ILLINOIS.

Ava aux. dues \$2.50 Q. M. col. \$1.71 F. M. . . . .	4.21
Campbell Hill Jun. C. E. for Miss Barnes . . . . .	2.00
Campbell aux. F. M. . . . .	.75
Murphysboro . . . . .	.25

### IOWA.

Blackhawk and Buchanan Q. M. W. M. S. . . . .	6.96
Bryantburg aux. for Miss Scott . . . . .	5.00
Estherville aux. for Miss Scott . . . . .	2.90
Lincoln Band Willing Workers for Miss Barnes . . . . .	4.00
Spencer aux. for Miss Scott . . . . .	4.33
Spencer a friend for S. O. . . . .	4.10
Spencer F. B. S. S. for Miss Barnes . . . . .	7.45
Waubeek aux. for Miss Scott . . . . .	1.35

### MINNESOTA.

Brooklyn W. M. S. . . . .	5.00
Crystal W. M. S. . . . .	5.00
Hennepin Q. M. W. M. S. F. M. . . . .	1.46
Huntley W. M. S. . . . .	12.50
Minneapolis 1st F. B. ch. W. M. S. for Storer College . . . . .	15.00
Money Creek F. B. ch. W. M. S. birthday bank funds . . . . .	3.70
Money Creek Q. M. W. M. S. F. M. . . . .	5.50

### SOUTH DAKOTA.

Sioux Falls S. S. class of Mrs. C. R. Porter for S. O. . . . .	5.25
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### PROVINCE OF QUEBEC.

Coaticook a friend of missions for "Moulton Fund" . . . . .	50.00
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### NOVA SCOTIA.

Barrington Temple ch. Junior C. E. Soc. . . . .	4.00
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### MISCELLANEOUS.

Dr. Mary Bacheler for medical practice . . . . .	10.00
Int. of Working Capital for the incidental fund . . . . .	12.50

Total . . . . . \$470.39

LAURA A. DEMERITTE, *Treas.*

Ocean Park, Me.

per EDVTH R. PORTER, *Asst. Treas.*

